

learning what more he can do for Christ; instead of how little he can and yet be saved. Again we often find that the act named in connection with the believing as in the conversation between Philip and the Ethiopian. "If thou believest with all thine heart thou mayest," (be baptized.) And again, "He that believeth and is baptized shall be saved" Mark, 16: 16. Again in Rom. 10: 9, it assures that confession will follow believing, and will be the outcome of proper believing.

Again, another hand in hand companion with the whole-hand-believing is love. 1 Jno. 3: 23. Believe with all your heart, act out your belief and obey him in whom you believe, and love one another will answer the 3rd, question of our subject.

4th. WHY AM I TO BELIEVE? This important question I will answer by the word of God alone, without many comments for want of space. "He that believeth not shall be damned. Mar. 16: 16. "He that believeth not is condemned. John 3: 18. And when we "believe on him whom he hath sent, we are doing the work of God. John, 6: 29. The next reason is heaven; we are commanded to "believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." 1 John 3: 23. Also because the unbelieving are classed with those who "shall have their part in the lake which burneth with fire and brimstone." Rev. 21: 8. So we have abundant reason "Why am I to believe."

5th. MAY I BELIEVE AS I AM? Naturally the next query in the mind of him who has so far been convinced, he is now ready to believe, he has learned who, what and why, to believe and now is ready to know whether there is any previous ceremony to go through or believe as he is.

And this is seemingly the question in the mind of scores. One man is going to as soon as a certain other work is transacted, as soon as he has made his money (often dishonestly,) as soon as he has experienced repentance, and is in a fit condition to believe, and a thousand other excuses. Let us see the word of God on this question?

If you are waiting for the proper feeling, "Come unto me all ye that labor and are heavy laden" &c, Matt. 11: 28. It was the purpose of Christ to seek and to save just such persons that feel their weakness and lost and sinful condition, Luke 19: 10; and he will of course now not cast you out if you come to him. John, 6: 37. So we must conclude that we should at once immediately believe on the Lord Jesus Christ, regardless of our present condition.

6th. CAN I BE SAVED WITHOUT BELIEVING? Well some so-called servants of God preach to us that salvation is certain to all classes in any condition; universal salvation for all humanity! But let us again consult God's word on this subject. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts, 4: 12. Again. "And he that doubteth is damned if he eat because he eateth not of faith for whatsoever is not of faith is sin." Rom. 14: 23.

"How shall we escape if we neglect so great salvation?" Heb. 2: 3. Again, "But without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. Also, "For the time is come that judgment must begin at the house of God, and if it first begin at us what shall the end be of them that obey not the Gospel of God; and if the righteous scarcely be saved where shall the ungodly and sinner appear." 1 Pet. 17: 18.

Sinner you must believe, "You must be born again."

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An Exposition of the Prophecies, &c.

BY J. B. LAIR.

Chap. 2.—THE LAND.

I am aware that I could cut these chapters short by saying but few words, and I would satisfy the generality of people just as well, and probably a little better. I could say that the Old Testament Scriptures are all fulfilled, and people would receive it. I might say that the Abrahamic covenant only related to Christ and heaven, and that

would be accepted as correct. To say that the O. T. Scriptures are all fulfilled would be a plain perversion of the truth; and as to Christ and heaven, they are involved in the subject, but there is so much else embraced in the covenant, and so much that must transpire before we can enjoy the consummation of our hopes, that it seems that we ought to know it. I am aware that I shall be swimming against the current—against the current of general belief, but I need not regard that, for I shall find Scripture for all that I shall produce; and if God was enough interested in man to reveal his purposes to him, we certainly are but little interested if we do not study them. God did not only covenant to Abraham a certain portion of land, but He did by the prophets, reveal to man what He would do to the people and land, and if we believe God and his revealed word, we will do well to inform ourselves concerning the truth as it is revealed by the prophets of God, and I wish to remark here, that I shall be particular to keep before the mind of the reader, the fact, that the Scriptures that I shall use are unfulfilled Scriptures. This I deem important.

It is prophesied of Jerusalem and the Holy Land what should befall it under certain conditions; these conditions having obtained, the prophecy was fulfilled; and almost every school boy knows the present condition of Palestine. But the Prophet tells us what shall be the condition again, and I take notice in examining the Scriptures on the subject, that it shall be, without any condition. We now turn to Joel, 2: 21, and read, "Fear not O land, be glad and rejoice for the Lord will do great things," and in the 18 of same chapter we read, "Then will the Lord be zealous of his land and pity his people." And Moses in speaking of the land, to Israel "which the Lord swore unto your fathers," after describing it, and comparing it to Egypt, Deut. 11: 9, 10, 11, says, it is "A land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11: 12.

Notwithstanding the fact that it was a land, (the land that God swore to Abram that he and his seed should possess—lying between the rivers Nile and Euphrates) that the Lord cared for, and over which his eyes were given continuously, it was given over to the Gentiles and destruction, but God has purposed its redemption. Hear the Prophet Amos, 9: 14, 15, "And I will bring again the captivity of my people of Israel, and they shall build the waste Cities and inhabit them; they shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." The reader will see that this is not fulfilled, from the fact that Israel is not now in possession of their land, but they shall possess it, and when they do, "They shall no more be pulled up out of their land." This then is clearly in the future.

Again, the Lord declares by the mouth of Moses, Deut. 32: 43, that he "will be merciful unto his land and unto his people." And by the mouth of Isa. 61: 4, he says, "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Again Isa. 51: 3, "For the Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord."

I mentioned in a former chapter the fact that a portion of the territory embraced in the covenant had never been inhabited; here the Lord says that "he will make her wilderness like Eden, and her desert like the garden of the Lord." This accords nicely with another expression. Isa. 43: 19, "Behold I will do a new thing; now it shall spring forth, and shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." This will be a "new thing" indeed, it seems so unreasonable that people are loath to believe it, but this is only another evidence to show what God has "purposed upon the whole earth." In Isa. 35, chap. the Lord tells more about it. "The wilder-

ness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice ever with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God."

Another prophet adds his testimony also to the restoration of the desert. Zac. 14: 10, "All the land shall be turned as a plain, from Geba to Rimmon south of Jerusalem, and it shall be lifted up, and inhabited in her place * * * * and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. Eleventh verse. It is also easily seen that these prophecies are not fulfilled. Hence, if we believe God and believe him able to do what he has said he would do, we must look for their fulfillment yet. But you ask what has to do with us and our salvation? That is just what we are preparing your minds to receive. As I believe that we shall be saved, just as much as I believe that we shall witness these great and glorious things that God has purposed upon the earth, and while they may not effect our salvation directly—if these things "were written for our learning," we must know them, before we can learn from them; and if we do not learn from them, they were given in vain to us, and the Scripture does not accomplish the purpose for which it was intended, with us, and we are at fault, not God.

In Isa. 60: 21, it says, "The people shall be all righteous, they shall inherit the land forever;" and in Jer. 32: 37, it says, "I will bring them again into this place," the promised land, and I will cause them to dwell safely * * * and I will plant them in this land assuredly with my whole heart and with my whole soul; 41 v. "And fields shall be bought in this land, whereof ye say it is desolate without man or beast * * men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land." In the 33rd chapter it says, Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, and I will cause the captivity of Israel to return, and will build them as at the first. verses 6 and 7. Again, "I will cause to return the captivity of the land as at the first, saith the Lord * * all the cities thereof shall be a habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah." (Please read the entire 33rd chapter.)

The Lord declares here that he will perform that good thing which he has promised to the house of Israel and Judah, both houses or both nations—and that good thing is that they shall be restored to their own land that the Lord covenanted to Abraham that they should possess, and when they are restored or returned to their land, "they shall dwell in safety," "they shall no more be removed," but they shall rebuild the waste and torn down cities, and they shall be blessed and prosper wonderfully, for "behold the days come saith the Lord, that the plow-man shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt, * * * and they shall build the waste cities, and inhabit them, and they shall plant vineyards and drink the wine thereof, etc., and they shall no more be pulled out of their land." Amos 9: 13, 14.

The above Scripture is very significant. The inference is that there will be climatic changes in Palestine. That the climate will become tropical enough that not only all kinds of fruit will grow, but that seed time and harvest will be all the year round. "The plow-man shall overtake the reaper" indicates about that much, as well as a bountiful and wonderful yield. "The mountains shall drop sweet wine" shows the bountiful and general productiveness of the whole country, "And the hills shall melt," indicates a phenomenal change on the surface of the earth, such as Zach. refers to in his 14 chapter 4, 5, 10 verses.

(Concluded next week.)